

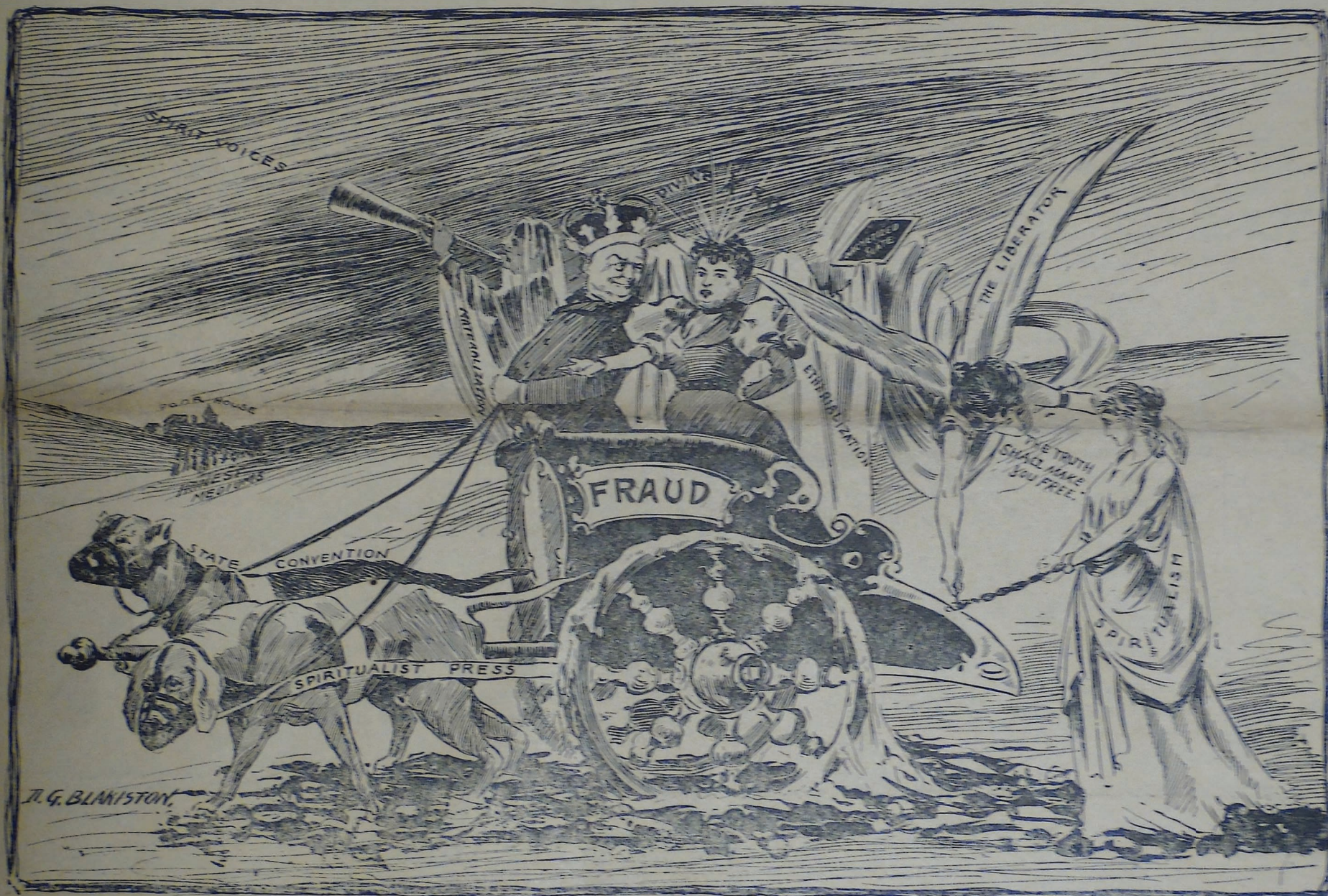
THE LIBERATOR

The Truth Shall Make You Free.

VOL. I.

SAN FRANCISCO, CAL., OCTOBER 1, 1898.

No. 3



The Present Situation.

THE POLITICAL OUTLOOK.

The political outlook in California is encouraging. Lovers of good government, just legislation, and equity in the distribution of positions of merit and trust have occasion to rejoice at the prospect of victory in the near future. The discordant elements at work among the various political factions have failed to affect the rank and file of true Republicans. They are a united body, and stand shoulder to

shoulder for the principles which have made the Republican platform the only safe and solid foundation upon which a true American citizen can stand. The record of the past is a brilliant one; it is a record of the triumph of freedom over slavery, of right over wrong, of justice over injustice and of the protection of free labor against the pauper toil of Europe. It has maintained the integrity and stability of the government against the foes within as well as those without its gates. It has spread the sheltering folds of its mantle over the frozen wastes of the North, and numbered ice-bound, gold lined Alaska among its children; and the same sheltering folds now envelop fair Hawaii—that island gem of the Pacific, on the West, and will soon envelop war-worn, distracted Cuba on the Eastern shore. Whether this glorious mantle will be sufficient to cover those distant orphans—the warm, luxuriant, tropical Philippines with their enslaved, impoverished, tyrant-cursed people remains to be seen, but it can be confidently hoped and expected that the masterly hand at helm of national affairs will not refuse the protection and adoption of these island orphans so sadly in need of his fatherly care. It should be the pleasure, pride and duty of every loyal, patriotic voter to stand by the party that has safely and wisely carried the nation through the trials and dangers of war to a speedy and glorious victory, and caused the nations of the world to respect the stars and stripes wherever the old flag floats on land or sea.

CORRESPONDENCE.

Mrs. J. Schlessinger,
Editor THE LIBERATOR:

I received a sample copy of the *Liberator*, and I see you are editor of the same. I am not acquainted with Bishop Garrison—never saw him, but as for yourself, for the time I have known you, I have always found you giving your time and talent to the cause of truth—struggling along through many adverse circumstances to publish your books and paper and I have gleaned some beautiful thoughts from the writings contained therein. I think you must have a strong will-power to take upon yourself such a task. As you say, "Spiritualism cannot be exposed by anyone;" but frauds and imitators are like barnacles sticking to the ship of truth, and must be swept away; but those who know the truth and love it should if called on to give up their lives and everything they possess, even as our beloved Dewey and his noble-hearted young men risked their lives to break down the barriers of slavery and superstition. The principles of Spiritualism need no mask. It is the "Banner of Freedom" unfurled to all God's children.

The love of money and diamonds and the praise of the people have caused mediums—so called—to barter their souls for that which perishes; but all true mediums who have the "Christ Principle" developed within would go to the poor-house rather than disgrace their manhood and womanhood. Mediums are no more to blame than are societies that demand so much of the sensational nature in order to please the public; and instead of Spiritualism being a religion of the heart and soul, it is made a ten cent show business with the medium's photo and advertisement on every electric post and in show windows. It is enough to make angels weep.

In San Jose, I have asked the leaders to put good Spiritual speakers on the platform, to give us some Spiritual food; but they said, "No, that would not bring the crowds with their money on Sunday nights." As a result our most intelligent and liberal Spiritualists are found in the Unitarian church and Theosophical Society. Mediums are quietly having meetings at home, and inviting their neighbors and friends to take part. The Spiritual Philosophy will continue to enlighten men's minds, and deliver them from superstition and error, until all shall know the truth from the least unto the greatest.

Mrs. Charlotte McMeekin,
San Jose.

Bishop S. Garrison,
DEAR SIR:

By chance the first issue of your paper, the *Liberator*, fell into my hands and I carefully read the contents. I will confess that I admire the spirit of candor in which you speak to the people through the columns of the *Liberator*. Concerning what has been termed, "The Phenomena of Modern Spiritualism," I hope and trust that you will let rays of light and truth come to the people through the *Liberator* until the eyes of the people are opened and they are made to see and understand the fallacy of Modern Spiritualism. I have never allowed myself to become a convert to or a strong believer in what is termed Spiritualism. Yet, I too, have witnessed strange things; things that were supposed to have been brought about through spirit power, and so strange and so mystifying were they that I have always found myself in a cloud of darkness when I tried to account for them on any reasonable hypothesis. I have a few friends in this city that are grouping in Utopian darkness concerning spiritualism and enclose to you a postal note for \$1.00 for which send me the first and second issue of the *Liberator*.

I hope and trust that you will continue to let rays of light and truth come to the people through the columns of your paper until they are out of what has been, seemingly, darkness, into fields of light and truth. You may rest assured that what you have undertaken to do is appreciated, and will be more so, as you let the truth dawn upon the world.

J. Knowland,
San Bernardino, Cal.

Editor THE LIBERATOR:

I have just been looking over the first copy of the *Liberator* and feel that the work in which you are engaged is one of great importance—one in which all true Spiritualists should make an effort to sustain you, as much at least as to subscribe for a copy of your paper. It is time there was a thorough expose of all fraudulent work, time that the frauds were weeded out from among all true workers in the ranks of Spiritualists. Enclosed find \$1.00 for a copy of the *Liberator* for one year.

Mrs. Kate Hoskins,
Los Angeles.

NATURE'S WONDER

A universal remedy for all the ills of life. Especially for all chronic cases. Sold by Mrs. Hendee Rogers at 584 Page Street, San Francisco.

The California State Spiritualist Convention.

EDITOR LIBERATOR:

The action of the late meeting of the California State Association of Spiritualists should not be taken as an expression of the Spiritualists of the State, for it represented but little more than a part of the societies in San Francisco. Running a line due East and West from San Francisco and not a single society from the entire North part of the State sent a delegate. With the exception of a little society in Hollister the entire Sacramento and San Joaquin Valley, 500 miles long sent not one delegate. South of the Tehachapi, including the whole of Southern California, not a delegate.

Eleven societies were said to have been represented by twenty-six delegates. One from each society represented the Charter, consequently only fifteen represented members; and each one represented twenty persons the convention represented only three hundred all told. Not one-third as many as some single churches in the cities round the bay. But there must be several deductions from this number. The Constitution allows one delegate for twenty members or a majority fraction thereof. Then there were delegates who probably represented no members and were themselves members of societies represented by others. The Lyceum was represented. Then the Spiritual Union, which is understood not to be a society but a chartered body of Trustees to hold property, and the presumption is that they are members of other societies and were represented by delegates therefrom. But it swelled the number of delegates all the same and made the convention a San Francisco gathering.

Taking all these points into consideration, it would seem to be a liberal estimate to allow two hundred and fifty persons to have been represented. Wonderful State Convention, representing the immense number of two hundred and fifty! What a profound interest the Spiritualists of the State have in that organization!

You suggest that the fraud element controlled. Well, how much did they have to do to accomplish that purpose? Not much. One thing is certain, *that organization does not represent the Spiritualists of California.*

Correspondent.

We are glad to have our prognostications concerning the State Convention verified by one who knows what he is talking about. Of course, the two hundred and fifty spiritualists represented by their delegates, comprise but an infinitesimal minority of the thou-

sands all over the state in every city, town and hamlet; and when M. S. Norton stated on the platform at Metropolitan Temple Saturday evening, September 3d, a few hours after the election of officers, "I am president of every Spiritualist in the State of California," he made the greatest mistake of his life. Even in that hall were heard such replies in undertone as "Not much, you ain't," and not by considerable," etc., etc.

Editor *Liberator*.

Bishop S. Garrison,

DEAR SIR:

No. 1, Vol. 1, of your *Liberator* at hand as sample copy. You have undertaken a tremendous job, if you remove all that mass of stuff which is being dished up as Spiritualism. Go on and show a more excellent way for the hungry, thirsting people to travel. It will cause some commotion among the people for a while. The frauds need to be exposed, or rather the people must learn that materialism is not spiritualism. The waste baskets of the leading Spiritualistic papers, if looked over carefully, will show that many of these frauds have been exposed if the warning had been given to the people. No sound came from the waste basket, hence frauds multiplied rapidly. If your motive is to set before the people a *better* way, so as not to let the pendulum swing too far back again, to blind materialism, which fails to answer "Why we came this way," then go on. All the arrows the malicious devils may shoot at you will fall harmless at your feet and those whom you are protecting.

I admire your courage and feel confident that only by starting a paper as you have, clean, from Vol. 1, No. 1., can the evils, you seek to reach, ever be stamped out.

I have no complaint to make personally, and will not make any, as I do not attend circles and seances, so I am never deceived by them. Who has been the most to blame, the people, for demanding such sickly, materialistic trash, or the frauds who supplied this demand? The leading Spiritualistic papers must bear some of this blame for dishing up the accounts of some of these wonderful seances, where such grand results were manifest in the materializing as well as trance circles. You have the destiny of many homes at your grasp; may you improve the opportunity by lifting such homes to higher levels.

F. P. Wagner,
Vancouver, Wash.

Editor THE LIBERATOR:

The two numbers of the *Liberator* have been received and read with interest. It is very much as I wrote you, the mass of so-called Spiritualists do not want the truth, and they are determined to sustain the frauds at all hazards.

The Spiritual press is handicapped and to expose the frauds would be to lose one-half their patronage. But better that Spiritualism should become extinct than that the cause should be carried on by the shameless, conscienceless monsters that now curse it by their nefarious practices.

I wish you every success in your work of exposing the false and establishing the truth in the minds of those who honestly desire to know the truth.

N. F. Ravlin,

Kaneville.

Mrs. Julia Schlesinger,

DEAR FRIEND:

I am in receipt of the *Liberator*, and a neat, handsome face it has. I am heartily glad that you have the moral independence and the energy to expose those fraudulent mediums. I think that mediums, who, in the name of heaven, angels, spirits, immortality and the dearest interests of our souls, will cheat and trifle with what is nearest and dearest to all noble natures are of all mortals the most abominable, despicable and wicked. What can they think? Have they any consciences? Have they not learned that whatsoever they sow that they must reap? Do they ever think of a casket, a corpse, a coffin, a destiny that the conduct of this life determines when mortality ends? I was surprised to see some of the names in the list of those mediums mentioned as frauds. Of them personally I know nothing, with the exception of Mrs. Maud Frietag, whom I considered from private sittings with her to be a genuine medium—and I still so consider her.

What is the most deplorable in the matter of mediumship is that sometimes those whom we know to be mediums will deceive and trick for the sake of increasing their finances, and in all probability there are Diakka spirits on the thither side of the river who inspire and assist them in their fraudulent conduct. It may be fun for them. They may rejoice in seeing how gullible some Spiritualists are. The truth is, Spiritualists have given and are giving altogether too much attention to mere phenomena. "Show us a sign," was the old cry—"give us tests, tests," cry the craving crowd. Is it strange that sectarists denominate Spiritualistic meetings, shows—"ten-

cent shows." When will mediums and Spiritualists learn that home circles are best—circles where father, mother, brothers, sisters and trustworthy friends only are present? When this is done with music, aspiration, candor and a sincere desire for truth, the spirits of our loved ones will delight to leave their summerland homes and give beautiful, spiritual, uplifting messages to us yet clothed in mortality.

But I just dictated these lines to the typewriter to enclose you \$1.00 for the *Liberator* for one year.

J. M. Peebles,

Battle Creek, Mich.

Editor THE LIBERATOR:

I have just perused the article by Bishop S. Garrison and think it should be commended and approved by all honest, true spiritualists. The time has come for everyone to rally and give expression to their honest convictions, and if they have been deceived through trickery and fraud, let them, like Mr. Garrison, acknowledge it publicly, which is right and honorable. For more than twenty years I was in the bondage of the church, or orthodox religion; but through spirit power my eyes and understanding were opened to the truths of Spiritualism and it is now my religion. During all the years I have investigated the phenomena I am frank to state that all has not been satisfactory; and it has been evident to me for a long time that there was trickery and fraud practiced to a great extent in the ranks of spiritualism, and it is time this diabolical work should cease. I stand firm a spiritualist from a bible standpoint. The old and new testament affirm the phenomena of spiritualism to be true; while the orthodox christians and clergy denounce it as the works of the devil; but accept the philosophy and incorporate it in their sermons. Spiritualists take up that part rejected by the churches and demonstrate the spiritual gifts spoken of in the new testament in First Corinthians, twelfth and thirteenth chapters. These gifts have been perverted by false mediums until it would seem that the spirit of truth has almost departed from them.

I care not how great the shock to Spiritualism, or how much the cause may apparently suffer from the exposure of fraud—let it come—truth will triumph at last. As Bishop Garrison has opened the fire, let the battle proceed until victory is won, and truth demonstrated for the benefit of the people, and Spiritualism lifted from the mire and placed where it belongs. It is a God-send to the cause that there has been a Spiritual paper started that

will speak the truth regardless of friend or foe. The Spiritual press is the channel through which people expect to get the truth, and find the fraudulent exposed, and they will admire and support the editor who fearlessly opens the columns of his paper to the presentation of the facts. The *Liberator* will find thousand of friends who will rally to its support, and give expression to their convictions.

San Pedro

N. A. Stevens,

(We are pleased to inform our correspondent that his prophetic words at the close of the above communication have already been verified; as every mail brings us letters of congratulation, and *material* evidences of the wishes of the people. They want to be freed from the bondage of impostors and pretenders and we are going to help them, with the aid of the powers that be, until every shackle is broken.

Editor.

Editor THE LIBERATOR:

I am pleased to acknowledge the receipt of the first issue of your paper. You have my hearty support and commendation, as you must have those of all honest and earnest students of psychical matters, in your effort to expose the fraud and deception so widely practiced among the ranks of "mediums." I know too well, from my own personal experience, the gigantic and almost hopeless nature of your task; and this makes me feel the necessity of a word of encouragement to you and your co-workers, from all who are in general sympathy with your aim and purpose. It is not a pleasing nor, I dare say, a profitable task which you have essayed; but you will be sustained by a sense of duty towards the millions of people whose hearts yearn for some tangible evidence that the human soul lives and loves beyond the grave, but who are so often disgusted and repelled by the fraud and vice of those who put themselves to the front as mediums and exponents of spiritualism. To cleanse these Augean stables will truly prove a Herculean task, and you will need the sympathy and support of all who are convinced that deep down beneath the accumulated rubbish of phenomenalism there are truths that shine like burnished gems, and which are worthy to be set in the coronet of the world's best thought.

I have kept but little track of the spiritualistic movement for several years, my time being engaged in other tasks. But it has not been from lack of interest in the claims of spiritualism that I have kept aloof from any public participation in the movement; but rather from a disgust and repug-

nance long since acquired from contact with the fraud and vice found in its public camps and elsewhere. Until spiritualists unite in demanding at least as high a standard of morality in its exponents and mediums as that demanded from the ministers and public school teachers of our land, there will be little hope of the movement raising above a mad scramble for tests and other phenomena on the part of the public, and a grabbing for dollars on the part of the exponents and mediums.

I trust it is not too much to hope that you will be sustained in your labors, and that you will accomplish much towards the end of purifying the atmosphere of the movement, so that its influence shall be always and everywhere uplifting and helpful.

Solon Lauer,

San Diego, Cal.

Bishop S. Garrison,

DEAR SIR:

Having received a copy of the *Liberator* I am pleased to say that I honor you for the bold stand you have taken for the truth. For fifteen years I have assisted my wife, Mrs. S. C. Scovell, in her public work as a speaker for the Spiritual platform, and must say that the filth and slime that we have been compelled to wade through in our own ranks has been enough to weaken the strongest constitution.

Only recently we have been compelled, for decency's sake, to withdraw our services from the Lakeside Park Spiritual Encampment in south-west Missouri because the management who had previously voted to the contrary, saw fit to admit a horde of fakes and frauds to the grounds. Had to do it, you know, to draw a crowd. And I am sorry to say some of the speakers preferred to associate with and sanction such work rather than lose the paltry few dollars their services might bring them.

Out upon such Spiritualism, and long live the *Liberator*.

H. Scovell,

Galena, Kan.

We are now in the midst of a political campaign which means much to the people of California; as the result will affect for better or worse, every man, woman and child in the State. It is for the voter to determine whether brains, intelligence, and character shall hold the reins of government or whether men lacking all the qualities of true statesmanship shall preside in the council-chambers of the State. The Republican platform is the only solid, safe one; the others are like the shifting sands of the desert.

READ THE LIBERATOR.

The Liberator

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What Constitutes "Evidence Sufficient to Convict of Fraud."

That "ponderous bodies move slowly," has been demonstrated as a vital truth taking the action of the California State Spiritualists Association as an example. After having refused to allow THE LIBERATOR to be disposed of in the hall where the recent Convention was held, and treating its statements with contempt, ignoring it altogether making no reference whatever to it in any public or business session, compelling the editor of its "Official Organ" to treat it with less than even the poorest journalistic courtesy—after all this, and waiting three weeks to hear our death groan, it has finally dawned upon the brilliant mind at the head of that august body to write a letter to the editor of THE LIBERATOR inviting her, if she possessed "evidence sufficient to convict of fraud" any medium ordained or endorsed by that Association to present the same at a special meeting of the Board of Directors to be held October 1st, etc. What has the State Association done in its "special" or star chamber meetings about the "evidence" presented by William Emmette Coleman and others in THE LIBERATOR of September 1st, concerning its "ordained" and "indorsed mediums"? Has it ever attempted any reply to the charges there preferred by a man whose integrity, truthfulness and honesty are unimpeachable? Until the "evidence" there presented and vouched for by reputable witnesses is disposed of anything further would prove cumbersome, and too "hefty" for that body to handle; and we will be merciful—even as the boy who wanted to cut his dog's tail off; he did not want to hurt the dog by cutting it all off at once so he cut a little piece each day. The "evidence" is pouring in every day from many quarters and the "president of every spiritualist in the State of California" will soon have all he wants. Not wishing, however to be lacking in deference to greatness, the editor addressed a reply to Messrs Norton and Newman asking what they would consider "evidence sufficient to convict of fraud," to which no definite answer has yet been received. When it comes we will be in a position to know whether we have the article in stock or not.

READ THE LIBERATOR.

The Spiritual Body.

Spiritualism teaches that man is a spirit, and yet his material body of flesh and blood is all that most people cognize in man. When the physical body dies and goes to mingle with its native elements, it is said the man is dead. The visible, material, outer appearance is almost universally spoken of, thought of, and regarded as the man, and ghosts, phantoms, scepters, hobgoblins and shades are all there is left after the dissolution of the body. Washington, Jefferson, Lincoln and Blaine were men, but they are dead. As men they no longer exist in the popular estimation. They are no more than a breath that has gone out and lost itself in the universal ether, or an invisible nonentity, shade or spirit without body or parts, form or substance, individuality or identity. But the truth is they are men still, with a conscious, identical existence, with all the strong traits of their respective personalities, and the full and unobstructed force of their reasoning powers. The spiritual body is infinitely more substantial than the physical body, for the one is but a thin veil, while the other is an indestructible and eternal reality. The one is but a vapor that appears for a little while and then vanishes away, while the other is the "house not made with hands, eternal in the heavens." Man never dies. Eternal life is his birthright in the great and beneficent economy of Nature. Eternal progress is the constitutional law of his being. Immortality is the theater of his ever expanding activities. These mortal parts, these material environments, obscure and hide the immortal state of the realities of personal conscious existence in the world to come. Spiritualism rings up the curtain of immortality, disclosing Eternity's stage, and all the men, women and children of earth as actors upon it. It scatters the mists that gather over the closing scenes of earth life, and rolls the dark clouds of gloom from the future horizon of the human race. It enables us to wave a last adieu to the sepulcher of death, and hail our coronation in the full fruition of eternal existence.

Some important communications will appear and be answered in our next issue.

Dr. Yorks subject tomorrow evening Oct., 2nd, at Scottish Hall, will be "Liberalism; Its true attitude toward politics and religion, and the duties of American citizenship." Dr. York is too well known as a speaker of great eloquence and power to need any words of praise from us. His work in the past is generally known, and he has been called "The Ingersoll of the Pacific Coast" on account of his outspoken, fearless denunciation of wrong wherever found, and his brave stand for mental liberty. A good house should greet him.

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The Spiritual Philosophy

N. F. KAVLIN

The Philosophy of Spiritualism is the philosophy of right living, of impartial justice, of fraternal intercourse, of equitable co-operation, of harmonious relations, of pure and unselfish love. It embraces the law of spiritual unfoldment or soul growth, as well as enlightenment in knowledge and wisdom from the cradle of primordial principles and the origin of species to the matured culmination of perfected manhood, crowned with glory and honor in the evolutionary march of eternal progress. The Infinite "Soul of Things" breathes, pulsates and lives within it.

The Philosophy of Spiritualism is all-inclusive. It is all pervading. It is nature understood. It is obedience to her laws in the adjustment of ourselves thereto. It is the solution of every vexed question pertaining to human and angelic relationships. It honors labor, rewards industry, and places it huns upon profligacy and idleness. It crucifies lust, and puts its coronet upon the brow of love. It proclaims liberty to the captive, the recovery of sight to the blind, hearing to the deaf, and life to the so-called dead. It dissolves the mists of ignorance and sweeps away the cloud-banks of superstition. It revolutionizes religious thought, and re-surveys the boundary line of scientific knowledge and investigation. It psychometrizes the universe, from the simple monad to the complex system of worlds with which the illimitable heavens are spangled. There is nothing of truth it does not embrace, and nothing of evil it does not overcome. It is broad and high, majestic and grand. It cognizes all things visible and invisible, material and spiritual, temporal and eternal. It penetrates the darkest dungeons of despair with the good cheer of hope, and shines with a light above the brightness of ten thousand suns in countless myriads of angelic intelligences who inhabit the highest spheres of spirit life. All hail! the Philosophy of Spiritualism. It is the dawn of the day of days, the revelation of unrevealed immensities, and the opened laboratory of infinite causation.

Editor LIBERATOR,

DEAR FRIEND:

I have read the first issue of your paper, and while I am grieved over the facts presented, I am not so much surprised as I might have been if I had not for many years studied the causes which often tend to make mediumship a curse when under right conditions it is a blessing.

I do not question the statements made by your correspondents and yourself, but I shall not, therefore, decide that there is no such thing as real materialization, independent slate writing, etc. Nor shall I enter into a wholesale condemnation of the mediums so accused. No, I do not wish to apologize for fraud, but I want an honest investigation of the causes which have led to such deplorable results and so have the blame put where it belongs.

One of the fundamental tenets of Spiritualism is—that death does not change the character of the individual. Have Spiritualists acted in accordance with this belief? I claim that they have not. Had

they done so, they would have been as careful as to what kind of spirits got control. Another proposition and I have a foundation for my argument.

The history of the church verifies the statement that she always opposes a new movement so long as there is any hope of success but when that fails, the next step is to try to capture and rule it. Now, our first proposition is true, if death does not change the character, then those millions of creed-bound spirits continue to do the same there.

Being a medium myself, I know every manifestation, be it mental or physical, uses a part on of the nerve force. Mediums are often called upon for more than they can legitimately satisfy and remain well. But the calls continue to come, and this same subtle church element on the spirit side of life suggests that in order to self-protection it is justifiable to use a little fraud in connection with the genuine. The fraud succeeds; the seeker is satisfied and the medium not exhausted.

The first step taken, the same subtle influence stupifies their moral sense and uses their curiosity to push them still further on in testing the credulity of the people. Soon, fraud becomes as frequent as the genuine; thus on and on, till what is given is nearly or quite all fraud. Many of the mediums get into this same condition, and through the law of sympathy they soon come to understand and do each other.

It is time to call a halt, to ask where we are at. One lady in the convention just held in this city, wanted the declaration of principles so worded as not to shock the churches. She said, "We have the best religion in the world and we want them to share it." Is it a religion? I agree with Hudson Tuttle when he says: "They mistake the trend of this great movement. They cling to the idea that it is a matter of form and worship instead of science and fact."

It seems to me that when Spiritualists organized as a religious body they sold their birthright for mess of pottage. When I was in Summerland in June of this year the oldest Spiritualist in the place said to me: "The Spiritualists have done in substance what the children of Israel did when they called for a king, giving as a reason, that they wanted to be like the nations round about. The Spiritualists have said, 'Let us organize under the law and receive the same protection that churches do.'"

This means ordination, Revs., etc. I never hear the title of Rev. spoken, or see it written in connection with the name of one of our speakers but I feel humiliated. I feel like crying out "O sons and daughters of the morning, how have ye fallen! Oh, light bearers of this century, will you trim your torch at the lamp of the church! Ordained! Money could not hire me to accept such a thing much less to pay five or ten dollars for 'the protection.' I do not doubt that spirits were behind the movement to organize nationally, but what kind of spirits? Only church spirits would desire us to organize as a religious body and I am in full accord with you when you say, we do not want another religious hierarchy.

I will say no more now, but another time I hope to enlarge upon the ideas here given, in the mean time I wish you success. The agitation is needed.

Lois Waisbrooker,

San Francisco.

Among the mediums in this city who have endorsed the LIBERATOR publicly and privately, and urged Spiritualists to sustain it is Mrs. Kate Heussmann. She has been speaking every Sunday evening at 909 Market St. for Dr. Rines' Society and on each occasion has urged her hearers to stand by honest mediums and those who are trying to protect and defend them.

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Robert G. Ingersoll on Spiritualism.

"I will not say that all mediums are impostors, because I do not know. I do not believe that these mediums get any information or help from spirits. I know that for thousands of years people have believed in mediums—in Spiritualism. A spirit in the form of a man appeared to Samson's mother, and afterward to his father. Spirits or angels called on Abraham. The witch of Endor raised the ghost of Samuel. An angel appeared with the three men in the furnace. The handwriting on the wall was done by a spirit. A spirit appeared to Joseph in a dream, to the wise men and to Joseph again.

So a spirit, an angel or a god spoke to Saul, and the same happened to Mary Magdalene.

The religious literature of the world is filled with such things. Take spiritualism from Christianity and the whole edifice crumbles. All religions, so far as I know, are based on spiritualism—on communications received from angels, from spirits.

I do not say that all the mediums, ancient and modern, were and are impostors—but I do think that all the honest ones were and are mistaken. I do not believe that man has ever received any communications from angels, spirits or gods. No whisper as I believe, has ever come from any other world. The lips of the dead are always closed. From the grave there has come no voice. The thousands of years people have been questioning the dead. They have tried to catch the whisper of a vanished voice. Many say that they have succeeded. I do not know."

I think that mists, emotion, nervousness, hysteria, dreams, love of the wonderful, dishonesty, ignorance, grief and the longing for immortality—the desire to meet the loved and lost, the horror of endless death—account for these phenomena. People often mistake their dreams for realities—often think that their thoughts have 'happened.' They live in a mental mist, a mirage. The boundary between the actual and the imagined becomes faint, wavering and obscure. They mistake clouds for mountains. The real and the unreal mix and mingle until the impossible becomes common and the natural absurd.

I do not know that any medium has added to the useful knowledge of the world, unless mediums have given evidence of another life. Mediums have told us nothing about astronomy, geology or history, have made no discoveries, no inventions, and have enriched no art. The same may be said of every religion.

All the orthodox churches believe in spiritualism. Every now and then the Virgin appears to some peasant, and in the old days the darkness was filled with evil spirits. Christ was a spiritualist, and his principal business was the casting out of devils. All of his disciples, all of the Church fathers, all of the saints were believers in spiritualism of the lowest and most ignorant type. During the Middle Ages people

changed themselves, with the aid of spirits, into animals. They became wolves, dogs, cats and donkeys. In those days all the witches and wizards were mediums. So animals were sometimes taken possession of by spirits, the same as Balaam's donkeys and Christ's swine. Nothing was too absurd for the Christians.

The mother holding in her arms her dead child, believing that the babe has simply passed to another life, does not weep as bitterly as though she thought that death was the eternal end. A belief in Spiritualism must be a consolation. Spiritualists do not believe in eternal pain, and consequently a belief in immortality does not fill their hearts with fear.

Christianity makes eternal life an infinite horror and casts a glare of hell on almost every grave.

The Spiritualists appear to be happy in their belief. I have never known a happy orthodox Christian.

It is natural to shun death, natural to desire eternal life. With all my heart I hope for everlasting life and joy—a life without failures, without crimes and tears.

If immortality could be established the river of life would overflow with happiness. The faces of prisoners, of slaves, of the deserted, of the diseased and starving would be radiant with smiles, and the dull eyes of despair would glow with light.

If it could be established—Let us hope.

HAPPINESS.

The subject of human happiness has been deemed almost everywhere of sufficient importance to engage millions in its eager contemplation. Men have arrived at a vague notion that wealth may bestow happiness, that is, perfect contentment, unalloyed by care or any kind of physical or mental in-harmony. Yet we know that even millionaires have contributed their share to the list of invalids, suicides, and otherwise unfortunates. The fact that language comprises two words, one known as "pleasure" and the other as "happiness" indicates that pleasure and happiness are not the same, otherwise one word would do. However imperfect our ideas of happiness may be, we, nevertheless, may realize that happiness consists in more than temporary pleasure, namely in a *state of mind*.

The moralists of successive ages have taught that contentment and happiness are the direct outcome of goodness, the reward of virtue. "Be virtuous and you will be happy," they tell us. However the direction given here is about as useful as a guide informing us that the road to Middleborough is one of six cross-roads, without telling us which one to take. We flatter ourselves frequently that we are living in a practical age; that our lives are made comfortable and secure through the discoveries of modern science. Anyhow, since we certainly may congratulate ourselves on the scientific achievements of our age, our ideas concerning happiness and its possibility, should be scientific as well, for sake of a reasonable conformity. Ac-

cordingly, the writer has been obliged to deviate considerably from the vague and erroneous ramblings of so-called moral philosophy, and investigate for himself so as to possibly discover by practical experience the possibility of arriving at that mental state which is called happiness and conceived by poets and dreamers as a beautiful fiction, barely verging on the boundaries of the possible.

In treating on happiness, we should bear in mind that perfect contentment signifies the complete gratification of every desire, consequently and consistently the utter *absence* of all wish or desire; but such a frame of mind would do away with any further progress, and human development would arrive at a stop, were such a state of mind possible. However, between the opposite extremes of ecstasy and agony, there is a midway condition of philosophical and serenity, which is neither a surly stoicism nor a dangerous frivolity, but a calm responsible attitude, an unshakable trust in the universe and its laws, an optimism which is the fruit of rich and various experiences and accurate reasoning.

Happiness is a state of mind. Mind signifies consciousness. Consciousness signifies something which is conscious, and something, accurately speaking, means something, implying substance, matter. Now, whether the atoms of which the grey matter of the brain is composed, is consciousness or not, one fact is assured, namely, that our mind is affected physically through many different agencies, such as color, temperature, sound, environment, and from within by the food and drink partaken of. Intoxication, through alcoholic stimulants, excitement, through stimulants of any kind, stupification through opiates, or other narcotics, go to show the susceptibility of the mind or consciousness to the psychic influence of substances introduced into the stomach or directly into the blood. It will be learned and appreciated, upon careful and prolonged experiment and investigation that every kind of substance has a psychic influence of its own. If alcohol has a well-known psychic power to intoxicate, that is to cloud and muddle our mind or consciousness, so has *every other* substance we partake of as food an influence on the mind, inasmuch as the mind or consciousness depends upon the state of the brain, and the latter depends upon the nerves and the state of the blood. This view of happiness gives to it a materialistic and scientific basis. Many most interesting experiments have been made with "psychics" or hypnotic subjects, by placing wrapped up substances of various kind into their hands, such persons having been first rendered unconscious and carefully blindfolded; and as the result of such experiments the subject could readily sense and state the nature of the substance handed them without either seeing or tasting the same, such as sugar, salt, alum or pepper. The psychometrist knows that every atom possesses its aura of psychic power and influence. Nor is this all. Upon careful investigation the student will learn that if our mind is infested by thoughts

of a low order, such invasion is the effect of some or other food-substance exerting such an influence. This is not stated to advocate a fruit diet or vegetarianism in general. In fact not any propaganda is intended here as people must be their own judges and regulators as regards food, diet or regimen. If psychometry—its thoughtful study—should lead an aspirant to purity and to a high plane of living to a grain and fruit diet, it is because of such predisposition of the psychic student. When the student has once learned that thought is a condition of substance, and that the condition of the blood affecting the brain, cannot help modifying the quality of our thought, he will next consider the state of his blood so as to have the same, neither impoverished nor too rich. It is only the sophistry of metaphysicians which learnedly would deny the obvious and intimate connection between mind and body. To continue, a surplus of vitality is as undesirable as a want of the same. There is a close connection between undue fasts and privation and fanaticism and intolerance, just as there is a close connection between gluttony and licentiousness. Mental discord is mainly due to three kinds of causes, namely: The nature of the food we eat or drink, or a lack or a surplus of vitality.

If a state of serenity, of contentment is arrived at, it is not, as falsely assumed, by wealth nor by resignation nor renunciation, but through securing a state of body, a condition of the blood and a condition of the brain which will result in clear, pure and elevated thinking.

We must not be held as endorsers of all the opinions advanced by contributors and correspondents. The columns of the LIBERATOR are open to the presentation of honest convictions, supported by reasonable evidence, of a nature in accord with and along the lines of work taken up by us at this time as of paramount interest, and benefit to large numbers of people. When this especial work has been completed other topics of equal importance will dominate. We do not expect to get into one groove and stay there forever. There is no progress or expansion in that kind of a policy.

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The Spiritualist Press.

LICHTSTRAHEN, a German Spiritualist paper published at West Point, Nebraska in an editorial comments as follows upon the LIBERATOR: "On September 1st there appeared in San Francisco a new Spiritualist paper called THE LIBERATOR which will stir up the Spiritualists to a great extent because it takes a firm stand against all frauds committed in the name of Spiritualism and speaks freely of those mediums whose dishonesty can be proven. The paper is edited by Mrs. J. Schlesinger and published by Bishop S. Garrison. The latter gives astonishing details about a ring of fraudulent mediums whose names are known all over the United States on account of their great manifestations.

The publication of his experiences while belonging to the ring are of the most sensational character. His experience will be of great benefit to the Spiritualists in order to separate the genuine from the fraudulent. Both editor and publisher received already warnings to stop their exposures; but they fearlessly declare that they do it in the name of true Spiritualism and regard it as their duty to act thus. Their lives are in danger but we hope that all the honest Spiritualists, all the friends of truth will gather around them, protect and help them to take a decided stand against the frauds. It is high time that our ranks get cleared from these vampyres.

Protect all the honest mediums, help them, when in need, but away with all those that play with the holiest feelings of mankind; away with them—denounce them openly so that their work, which is despicable in the highest degree, will be made impossible.

We shall carefully follow these revelations in the future and shall give our readers the result of our investigations from time to time."

LIGHT OF TRUTH, a Spiritualist paper published at Columbus, Ohio, gives THE LIBERATOR the following editorial notice in its issue of Sept. 24th 1898: "MAY BE CALUMNY AHEAD, BUT NOT ENVY.—A new light has made its appearance on the horizon of newspaperdom called THE LIBERATOR, published fortnightly at San Francisco, Cal., and edited by Julia Schlesinger. The first number indicates that THE LIBERATOR will take a unique place in the field of Spiritualistic journalism, its aim and object being apparently to show up and ventilate the frauds; a big job to be sure, and one which perhaps ought to be performed, however repulsive it may prove to be, for surely to enter upon the career of a Spiritualist scavenger ought not to bring upon the head of the aspirant any envious remarks. At least Mrs. Schlesinger will escape the jealous pique of persons who, were she in a cleaner work, might want her job."

A "scavenger" even if it be but a "spiritual" one, is a very useful person without whose services the garbage and filth would accumulate around the most beautiful homes soon rendering them unfit dwelling places on account of the disease and death breeding germs, and noxious odors. The task of the "scavenger" may be very disagreeable, and even dangerous, but some one must do the work or our cities would become cess-

pools of filth, and pestilence would ravage the land. The trouble with Spiritualism is that instead of clearing away the rubbish clinging to it under the name and guise of mediumship it has fostered and encouraged its accumulation until the stench of its rottenness has become so great that Spiritualists will soon have to abandon the premises or employ a "spiritual scavenger" to clear away the mediumistic garbage. And those who oppose the work and throw mud on the "scavenger" had better set to work cleaning up their own door yards and there will be less need of outside assistance. It is the duty of the Spiritualist press to expose and denounce fraud, and try if possible to get at the truth and facts underlying the philosophy if there are any that can be presented that an intelligent person could accept without first stultifying his reason, as he must do, to accept most which passes current as physical phenomena, and some of the trance and mental also. As Ingersoll says—"one little fact" is of more value than mountains of clever fraud. If every Spiritualist paper in the land would turn "scavenger" a short time the world would soon know whether Spiritualism had any better foundation to rest upon than the cheap tricks of mountebanks calling themselves phenomenal mediums.

Editor.

On the second day of October there will be inaugurated in this city a movement having for its object the liberation of the people from all sorts of human bondage; especially mental and spiritual enslavement to false notions, erroneous beliefs, and adherence to those standards which have not for their foundation the best interests—material and intellectual—of the entire people. Therefore, the work is a broad one, taking in all true reform measures. By this it is not intended that reform means ruin; it is reconstruction on an equitable plan, for the good of all. All forms and systems social, political, and religious have some good in them and it should be the endeavor of the reformer to retain all that goes for the upliftment of the race, and destroy only the dangerous and bad. This work will be commenced in Scottish Hall, 105 Larkin St., Sunday evening, with Dr. J. L. York the noted champion of free-thought, as speaker.

Dr York will be assisted from time to time by other brainy men and women whose words will be helpful and educational upon whatever topic they may discourse. Personally, the editor and publisher of this paper are for republican principles and shall not hesitate to so declare themselves on all occasions when called upon, and will lend their aid and influence to the cause of true Americanism as they understand it, believing all reforms will be facilitated and assisted though the triumph of those principles.

TEACHING MEDIUMSHIP.

It is surprising after the plain, distinct statements made in both issues of THE LIBERATOR concerning Mr. Garrison's work as a medium that any one can be mistaken concerning its nature, or imagine that he proposes to teach how to become a medium in the true and proper sense of that word. He only proposes to teach that which passes current as mediumship; not mediumship proper. That cannot be taught nor learned. It is as much a part of, or something inherent in the constitution, and natural endowments of every human being as the five senses—seeing, hearing, tasting, smelling, feeling—with the exception that these belong wholly to the physical, and are dependent upon the perfection of the organs through which they operate; while mediumship belongs more to the interior or spiritual faculties; a sixth sense, as it were, which takes cognizance of things outside or beyond the range of the physical sense. Thus clairvoyance demonstrates the possibility of discerning scenes and objects far removed from the visual range, and clairsaudience distinguishes and interprets a language not reached through the physical sense of hearing. Neither clairvoyance nor clairsaudience can be attributed to the intuitive faculties, as intuition simply discovers truth or arrives at positive conclusions without the exercise of reason or previous thought. Intuition is a phase of mediumship through which some persons are enabled to state facts concerning matters of which they had no previous knowledge or experience. No one can tell from what source this knowledge comes. Many claim it is imparted by spirits; but when the information is of such nature as to seem improbable of spirit origin it is as reasonable to suppose that there is some power or faculty belonging to man which recognizes and grasps truth wherever it may be found and appropriates it as its own. At all events it cannot be taught. Trickery can be taught; and the more teachers there are, and the more general such information becomes the less profitable the business, and consequently there will be a less number of "fake" mediums getting rich through the ignorance and credulity of the people who attribute every little shallow trick or performance they do not understand to the operations of spirits. Teaching this false mediumship is part of our work and would be done without money and without price had we the leisure and means to devote to the work; but at present we must

charge a small fee for such instruction which goes to help defray the expense of publishing the LIBERATOR. It will save spiritualist many times what it costs to learn in knowing how to avoid tricksters, and to detect those in the work.

NOTES.

If we were to publish all the dear letters of praise and encouragement we have had from loyal, true souls from the length and breadth of the land there would not be room enough in this paper for even these few notes.

In the good old days of our very grandfathers the percapita circulation of money in the United States was \$4.98. It is now \$24.74. What a pity that some of these old lovers of old things had not been fathers of their grandfathers and so spared these degenerate days when there is not enough money for the people to do business with.

Our government is not going into the business of owning and operating railroads. In fact it is going right out of that form of business with what rapidity it can. No use to kick. The American people have set their faces the other way and all Populism and all Maguireism can't stop them. But when it comes to controlling the railroads, well, that is another story.

Since the LIBERATOR was sent out with its golden key of truth to unlock the fetters which have bound the reason, intelligence and common sense of thousands of good, honest men and women all over the land, we have received very many grateful, appreciative letters from those who were glad to be enlightened, and their minds disabused of error. Not one word of reproach or criticism has come from the hearts of the people. They are honest and want the truth; it is only the cringing hypocritical, time serving, office seeking, patronage hunting spiritualists who either assist and encourage fraud or silently acquiesce in its diabolical work who oppose and ignore the work of the LIBERATOR; and that crowd has not troubled us with letters; they prefer doing their dirty, slanderous work behind our backs in the coward's usual way.

Among the many encouraging words received from all over the land come some we especially prize from those whom we know as standard bearers, and staunch upholders of philosophy of Spiritualism. Of the latter, the following extract from a private letter from Mr. Dawbarn is a sample:

"I hope your LIBERATOR may continue its good work of exposing fraud until its raw material is exhausted. The endorsement of frauds by the State Society; simply proves what I have always claimed that endorsement by any one is nonsense since the genuine of to-day may become the fraud of to-morrow. It is the mingling of fraud and truth that is so dangerous and disgusting.

Yours sincerely,
San Leandro. Charles Dawbarn.

The High Priestess of San Francisco Frauds.

BY WILLIAM EMMETTE COLEMAN.

In the first number of the *LIBERATOR* there was published the testimony of Dr. N. F. Ravlin that certain prepared "tests" given by him to Mr. Bishop Garrison for the purpose, were given out from the public platform as genuine messages from the spirit world by Mrs. J. J. Whitney and Mrs. Maud L. Frierstag. This proves conclusively that fraud is practiced by both these alleged mediums. It also proves the truth of Mr. Garrison's statement that he and these two women were members of the fraud-ring, leagued together to deceive and impose upon the public—that they were "pals" in deception and trickery.

This one thing settles the question so far as Mrs. Whitney is concerned. At all her public seances Mrs. Whitney prefaces her fraud performances by stating that her tests are given in a trance in which she is entirely unconscious, not knowing a word she says. This positive reiterated assertion is a point blank falsehood, as the conjoint testimony of Dr. Ravlin and Mr. Garrison proves. What she says on the platform is prepared before hand and recited from memory. At the State convention in 1897, previous to given her bogus tests, this woman solemnly declared that as she had a mother and son in the spirit world she could not, in their presence, be guilty of any fraud, and she then repeated her sickening falsehood that she was wholly unconscious of what she said while giving tests. As I am credibly informed by one of her "pals" in trickery that Mrs. Whitney does not believe in the existence of a future life, and believes that no spirits exist, the deep-dyed hypocrisy and falsehood of her remarks relative to her mother and son are evident. The testimony of Dr. Ravlin and others proves that she is conscious while giving tests. It proves that her performances each time of going into a trance, and coming out of it with someone to catch her when she emerges from the trance lest she falls to the floor, and the opening of her eyes, and the dazed look, etc, etc, is a hideous farce, a sham from first to last, a living lie. This monstrous pretense, this wilful deception has been enacted by her continually for a dozen years or more. She is therefore steeped in vilest deception. During all these years she has lived this brazen lie.

Can any dependence then be had in anything she says in mediumistic matters? If she pretends to be unconscious when she is not, and gives out in a simulated trance, prepared tests given her by a confederate in fraud, as is proved in the Ravlin cases, can any reliance be placed in any of the alleged tests that she gives on any occasion? That she is no medium at all, and that everything proceeding from her in her mediumistic capacity is bogus, I am absolutely certain. I have been convinced of her wholesale fraudulence for ten or twelve years, and I have at all times during all this time freely expressed my conviction regarding her to all persons speaking of her to me.

Just before Dr. Ravlin left San Francisco last year he told me of his proofs of Mrs. Whitney's fraudulence. After I had delivered my address at the State Convention of 1897, upon the national and local association of frauds (much of what I said being intended for, and applicable to Mrs. Whitney) Dr. Ravlin called upon me and told me of the horrible discoveries of wholesale and associated fraud he had made in San Francisco. He told me of the "tests" that he had given to Mr. Garrison to give to Mrs. Whitney, and which that woman had immediately afterwards given out to him from the public platform. One of these "tests" I myself heard her give to Dr. Ravlin. I heard her state the name of Hon. J. R. Doolittle, of Wisconsin, with the remark that he was a member of

Dr. Ravlin's church in (naming the city which I forget). She asked Dr. Ravlin in the audience, whether this was true, and he said it was. Dr. Ravlin told me that he gave all this to Mr. Garrison; that Garrison told her, and she, trusting him, gave it out in public as a test, while pretending to be utterly unconscious. Some ten years ago in order to find out the modus operandi of the fraud-ring in this city, Mr. Joseph Maguire, an ardent spiritualist, did the same that Mrs. Schlesinger has more recently done. He joined the knaves and robbers as a pretended accomplice, as many detectives have done while ferreting out crime. He got in with the whole gang of pretended materializers, slate writers, platform test mediums etc, and helped them in their work for a time. He thus found out how they did their tricks, and in a series of articles in one of the city papers he exposed their nefarious practices. Among the frauds he thus worked with were the Pattersons, Dr. Stansbury, Dr. Rogers, Fred Evans, Harry Wild, (who afterwards called himself Harry Archer in Chicago and Cincinnati) William Raines Colby, Mrs. Elsie Reynolds, and Mrs. J. J. Whitney. Mr. Maguire told me of Mrs. Whitney's trickery. She was then holding public Sunday meetings. She had various confederates who collected tests for her and attended her meetings to recognize tests in case they were not recognized by others present. At these meetings singing was heard which the truthful Mrs. Whitney claimed to the audience was done by materialized spirits. Mr. Maguire told me that this singing was done behind the scenes by himself, Dr. Stansbury and others. A lady in Oakland, cognizant of the facts, told me how Mrs. Whitney first came to be a medium. Mrs. Whitney was in reduced circumstances financially, and a lady friend of hers suggested to her to become "a medium" as they earned money easily. Soon after this, Mrs. Whitney announced herself as a medium, and began her work of fraud and trickery. In her early work in Oakland she had a number of confederates gathering data for tests, recognizing tests at public meetings, etc. I was told of this at the time; some of her confederates were incautious and told friends what they were doing for this Queen of Fraud.

A number of years ago the wife of a noted test medium discovered that her husband was giving his tests to Mrs. Whitney for her use on the platform. The wife, being an honest woman, told her husband that unless he stopped this at once she would publicly expose them both in the spiritualist paper then published in San Francisco—*THE CARRIER DOVE*. The husband stopped, and one source of Mrs. Whitney's great tests was blocked up for the nonce. I was told of this by the wife at the time it happened. She also told me then of the details of various other cases, in which, to her *positive knowledge*, Mrs. Whitney had practiced fraud and deception in her mediumship.

It is not generally known that for some years past this Fraud Queen has been running a private materialization show in her own house for the exclusive delectation of a certain rich cattle king. Those in the secret confidently assert that the dazzling diamonds begemming the portly anatomy of the fraud siren were obtained by her through the trusting munificence of said cattle king; also that the said munificence is responsible for the handsome furnishing of the capacious lodging house over which she has presided for some years. Knowing ones relate that our materializing Circe, in these private exhibitions to her affluent patron, impersonates to him a spirit of another planet, of gigantic stature; and to attain this height the ingenuous Whitney stands on a box inside of the cabinet, with robes sweeping the floor and brilliant with luminous paint.

Of late her patron has importuned this towering angel from Jupiter, or elsewhere, to come out of the cabinet. To her "pals" Mrs. Whitney has con-

essed that this demand alarmed her. She cannot walk out, box and all, and she was at her wit's ends how to comply with this request and not be detected. To her "pals" she said, "If he found out I was deceiving him he would kill me; and I have not carried on this game twelve years to be caught now." He lived for a long time in Mrs. Whitney's house, but I am told that recently she married him off, by spirit advice given through her mediumship, to a girl of her selection. Whether or not more of her patron's filthy lucre will reach her through division with the bride of what the latter may obtain, deponent saith not.

This woman has an established reputation all over the United States as one of the best platform test mediums. She is boomed in all or nearly all the spiritualist papers, and has been delegate to the California and National Spiritualist Associations. In what a condition must the cause be that has such as she at its forefront? Unless radical reform comes speedily, Spiritualism will be ruined by its own innate corruption. Every honest Spiritualist in California and elsewhere should at once repudiate all connection with her and the others of like ilk.

No more should the State Association allow this non-Spiritualist and Queen of Fraud to occupy its platform to the everlasting disgrace of Spiritualism and of those who placed her on their platform.

Act quickly or the cause is doomed, and it should be eternally dammed if it sustains organized fraud as one of its strong bulwarks.

San Francisco, Cal.

The Spiritual Army.

Written for THE LIBERATOR

BY WILLIAM T. PHELPS

Air—"Marching Along".

Come join our Army, to battle we go,
God's Spirit will help us to conquer the foe;
Defending the right and opposing the wrong
The Spiritual Army is marching along.

CHORUS

Marching along, we are marching along;
The Spiritual Army is marching along;
The true, faithful mediums are fearless and strong,
And they, with the Army are marching along.

CHORUS

Come join our Army, come enter the field,
The sword of the spirit with strong arm we wield;
Our armor is bright and our weapons are strong,
The Spiritual Army is marching along.

CHORUS

Come join our army, the foe must be driven,
To truth and to justice the world must be given;
Though foes may surround us, unharmed by the throng,

The Spiritual Army is marching along.

CHORUS

Come join our Army and do not delay,
The time for our working is passing away,
The battle is raging, but victory will come,
The Spiritual Army is marching along.

The greatest artists of the world to-day are telling facts and painting scenes that cause humanity to stop and think, and ask why one shall be a master and another a serf—why a portion of the world should toil and spin, should wear away their strength and lives, that the rest may live in idleness and ease.

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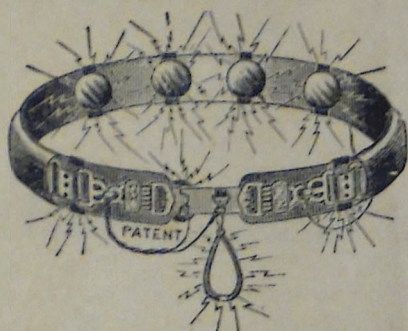
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crucifixes, and incantations, is paganism
under another name, and was neither
taught nor sanctioned by the Nazarene,
(whose gospel has been killed by for-
malism.)—*Two Worlds.*

Not a day passes over the earth but
men and women of no note do great
deeds, speak great words, and suffer
noble sorrows. Of these obscure
heroes, philosophers, and martyrs the
greater part will never be known till
that hour when many that were great
shall be small, and the small great.

When an individual with "malice
aforethought" deliberately sets out to
injure another, he usually poses as a
martyr first, in order to conceal his
real intention and enlist the sympathy
of the unsuspecting.

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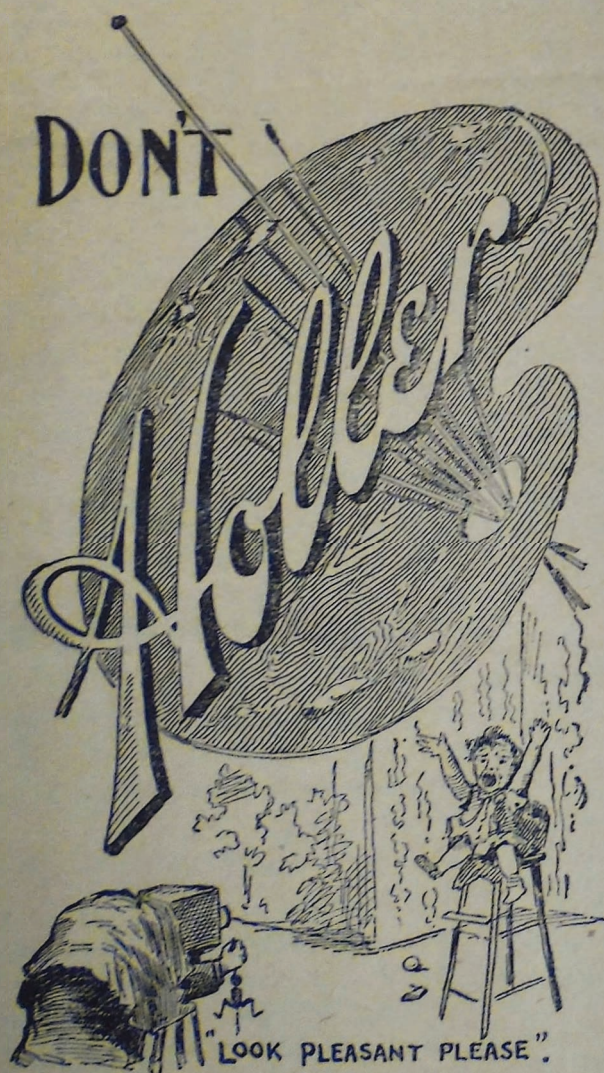
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